

Sources

S1

Pol. XX 4-7: The Decline of Boeotia

(4.) [1] ὅτι Βοιωτοὶ ἐκ πολλῶν ἤδη χρόνων καχεκτοῦντες ἦσαν καὶ μεγάλην εἶχον διαφορὰν πρὸς τὴν γεγενημένην εὐεξίαν καὶ δόξαν αὐτῶν τῆς πολιτείας. [2] οὗτοι γὰρ μεγάλην περιποιησάμενοι καὶ δόξαν καὶ δύναμιν ἐν τοῖς Λευκτρικοῖς καιροῖς, οὐκ οἶδ' ὅπως κατὰ τὸ συνεχὲς ἐν τοῖς ἐξῆς χρόνοις ἀφῆρουν ἀμφοτέρων αἰεὶ τῶν προειρημένων, ἔχοντες στρατηγὸν Ἀβαιοκρίτον. [3] ἀπὸ δὲ τούτων τῶν καιρῶν οὐ μόνον ἀφῆρουν, ἀλλ' ἀπλῶς εἰς τὰναντία τραπέντες καὶ τὴν πρὸ τοῦ δόξαν ἐφ' ὅσον οἶοι τ' ἦσαν ἡμαύρωσαν.

[4] Ἀχαιῶν γὰρ αὐτοὺς πρὸς Αἰτωλοὺς ἐκπολεμωσάντων, μετασχόντες τούτοις τῆς αὐτῆς αἰρέσεως καὶ ποιησάμενοι συμμαχίαν, μετὰ ταῦτα κατὰ τὸ συνεχὲς ἐπολέμουν πρὸς Αἰτωλοὺς.

[5] ἐμβαλόντων δὲ μετὰ δυνάμεως εἰς τὴν Βοιωτίαν τῶν Αἰτωλῶν ἐκστρατεύσαντες πανδημί, καὶ τῶν Ἀχαιῶν ἠθροισμένων καὶ μελλόντων παραβοηθεῖν οὐκ ἐκδεξάμενοι τὴν τούτων παρουσίαν συνέβαλον τοῖς Αἰτωλοῖς, [6] ἠττηθέντες δὲ κατὰ τὸν κίνδυνον οὕτως ἀνέπεσον ταῖς ψυχαῖς ὥστ' ἀπ' ἐκείνης τῆς χρείας ἀπλῶς οὐδενὸς ἔτι τῶν καλῶν ἀμφισβητεῖν ἐτόλμησαν οὐδ' ἐκοινώνησαν οὔτε πράξεως οὔτ' ἀγῶνος οὐδενὸς ἔτι τοῖς Ἑλλησι μετὰ κοινοῦ δόγματος, [7] ἀλλ' ὀρμήσαντες πρὸς εὐωχίαν καὶ μέθας οὐ μόνον τοῖς σώμασιν ἐξελύθησαν, ἀλλὰ καὶ ταῖς ψυχαῖς.

(5.) [1] τὰ δὲ κεφάλαια τῆς κατὰ μέρος ἀγνοίας ἐχειρίσθη παρ' αὐτοῖς τὸν τρόπον τούτου. [2] μετὰ γὰρ τὴν προειρημένην ἦτταν εὐθέως ἐγκαταλιπόντες τοὺς Ἀχαιοὺς προσένειμαν

(4.) [1] The Boeotians had long been in a very depressed state, which offered a strong contrast to the former prosperity and reputation of their country. [2] They had acquired great glory as well as great material prosperity at the time of the battle of Leuctra; but by some means or another from that time forward they steadily diminished both the one and the other under the leadership of Abaeocritus; [3] and subsequently not only diminished them, but underwent a complete change of character, and did all that was possible to wipe out their previous reputation. [4] For having been incited by the Achaeans to go to war with the Aetolians, they adopted the policy of the former and made an alliance with them, and thenceforth maintained a steady war with the Aetolians.

[5] But on the Aetolians invading Boeotia, they marched out with their full available force, and without waiting for the arrival of the Achaeans, who had mustered their men and were on the point of marching to their assistance, they attacked the Aetolians; [6] and being worsted in the battle were so completely demoralized, that, from the time of that campaign, they never plucked up spirit to claim any position of honor whatever, and never shared in any enterprise or contest undertaken by the common consent of the Greeks. [7] They devoted themselves entirely to eating and drinking, and thus became effeminate in their souls as well as in their bodies.

(5.) [1] Such were, briefly, the steps in the degeneracy of Boeotia. [2] Immediately after the battle just mentioned they abandoned the Achaeans and joined the Aetolians. [3] But on the

Αἰτωλοῖς τὸ ἔθνος. [3] ἀνελομένων δὲ καὶ τούτων πόλεμον μετὰ τινα χρόνον πρὸς Δημήτριον τὸν Φιλίππου πατέρα, πάλιν ἐγκαταλιπόντες τούτους, καὶ παραγενομένου Δημητρίου μετὰ δυνάμεως εἰς τὴν Βοιωτίαν οὐδενὸς πείραν λαβόντες τῶν δεινῶν, ὑπέταξαν σφᾶς αὐτοὺς ὀλοσχερῶς Μακεδόσι. [4] βραχέος δ' αἰθύγατος ἐγκαταλειπομένου τῆς προγονικῆς δόξης, ἧσάν τινες οἱ δυσηρεστοῦντο τῇ παρουσίᾳ καταστάσει καὶ τῶ πάντα πείθεσθαι Μακεδόσι. [5] διὸ καὶ μεγάλην ἀντιπολιτείαν εἶναι συνέβαινε τούτοις πρὸς τοὺς περὶ τὸν Ἀσκώνδαν καὶ Νέωνα, τοὺς Βραχύλλου προγόνους: οὗτοι γὰρ ἦσαν οἱ μάλιστα τότε μακεδονίζοντες. [6] οὐ μὴν ἀλλὰ τέλος κατίσχυσαν οἱ περὶ τὸν Ἀσκώνδαν γενομένης τινὸς περιπετείας τοιαύτης.

[7] Ἀντίγονος μετὰ τὸν Δημητρίου θάνατον ἐπιτροπεύσας Φιλίππου, πλέων ἐπὶ τινας πράξεις πρὸς τὰς ἐσχατίας τῆς Βοιωτίας πρὸς Λάρυμναν, παραδόξου γενομένης ἀμπώτεως ἐκάθισαν εἰς τὸ ξηρὸν αἰ νῆες αὐτοῦ. [8] κατὰ δὲ τὸν καιρὸν τοῦτον προσπεπτωκυίας φήμης ὅτι μέλλει κατατρέχειν τὴν χώραν Ἀντίγονος, Νέων, ἱππαρχῶν τότε καὶ πάντας τοὺς Βοιωτῶν ἱππεῖς μεθ' αὐτοῦ περιηγόμενος χάριν τοῦ παραφυλάττειν τὴν χώραν, ἐπεγένετο τοῖς περὶ τὸν Ἀντίγονον ἀπορουμένοις καὶ δυσχρηστουμένοις διὰ τὸ συμβεβηκός, [9] καὶ δυνάμενος μεγάλα βλάψαι τοὺς Μακεδόνας ἔδοξε φείσασθαι παρὰ τὴν προσδοκίαν αὐτῶν. [10] τοῖς μὲν οὖν ἄλλοις Βοιωτοῖς ἤρεσκε τοῦτο πράξας, τοῖς δὲ Θηβαίοις οὐχ ὅλως εὐδόκει τὸ γεγονός. [11] ὁ δ' Ἀντίγονος, ἐπελθούσης μετ' ὀλίγον τῆς πλήμης καὶ κουφισθεισῶν τῶν νεῶν, τῶ μὲν Νέωνι μεγάλην εἶχε χάριν ἐπὶ τῶ μὴ συνεπιτεθεῖσθαι σφίσι κατὰ τὴν περιπέτειαν, αὐτὸς δὲ τὸν προκείμενον ἐτέλει πλοῦν εἰς τὴν Ἀσίαν. [12] διὸ καὶ μετὰ ταῦτα, νικήσας Κλεομένη τὸν Σπαρτιάτην καὶ κύριος γενόμενος

latter presently going to war with Philip's father Demetrius, they once more abandoned the Aetolians; and upon Demetrius entering Boeotia with an army, without attempting resistance they submitted completely to the Macedonians. [4] But as a spark of their ancestral glory still survived, there were found some who disliked the existing settlement and the complete subservience to Macedonia: [5] and they accordingly maintained a violent opposition to the policy of Ascondas and Neon, the ancestors of Brachylles, who were the most prominent in the party which favored Macedonia.

[6] However, the party of Ascondas eventually prevailed, owing to the following circumstance.

[7] Antigonus (Doston), who, after the death of Demetrius, was Philip's guardian, happened to be sailing on some business along the coast of Boeotia; when off Larymna he was surprised by a sudden ebb of the tide, and his ships were left high and dry. [8] Now just at that time a rumor had been spread that Antigonus meant to make a raid upon the country; and therefore Neon, who was Hipparch at the time, was patrolling the country at the head of all the Boeotian cavalry to protect it, and came upon Antigonus in this helpless and embarrassed position: [9] and having it thus in his power to inflict a serious blow upon the Macedonians, much to their surprise he resolved to spare them. [10] His conduct in so doing was approved by the other Boeotians, but was not at all pleasing to the Thebans. [11] Antigonus, however, when the tide flowed again and his ships floated, proceeded to complete the voyage to Asia on which he was bound, with deep gratitude to Neon for having abstained from attacking him in his awkward position. [12] Accordingly, when at a subsequent period he conquered the Spartan Cleomenes and

τῆς Λακεδαιμόνος, ἐπιστάτην ἀπέλειπε τῆς πόλεως Βραχύλλην, ταύτην αὐτῷ χάριν ἀποδιδούς τῆς τοῦ πατρὸς Νέωνος εὐεργεσίας; ἐξ ὧν οὐδὲ κατὰ μικρὸν συνέβη τὴν οἰκίαν ἐπανορθωθῆναι τὴν περὶ τὸν Βραχύλλην. [13] οὐ μόνον δὲ ταύτην αὐτῶν ἔσχε τὴν πρόνοιαν, ἀλλὰ καὶ κατὰ τὸ συνεχές, ὅτε μὲν αὐτός, ὅτε δὲ Φιλίππος, χορηγοῦντες καὶ συνεπισχύοντες αἰεὶ, ταχέως κατηγωνίσαντο τοὺς ἐν ταῖς Θήβαις αὐτοῖς ἀντιπολιτευομένους καὶ πάντα ἠνάγκασαν μακεδονίζειν πλὴν τελέως ὀλίγων τινῶν. [14] τὰ μὲν οὖν κατὰ τὴν οἰκίαν τὴν Νέωνος τοιαύτην ἔλαβε τὴν ἀρχὴν καὶ τῆς πρὸς Μακεδόνας συστάσεως καὶ τῆς κατὰ τὴν οὐσίαν ἐπιδόσεως.

(6.) [1] τὰ δὲ κοινὰ τῶν Βοιωτῶν εἰς τοσαύτην παραγεγόνει καχεξίαν ὥστε σχεδὸν εἴκοσι καὶ πέντ' ἐτῶν τὸ δίκαιον μὴ διεξῆχθαι παρ' αὐτοῖς μήτε περὶ τῶν ἰδιωτικῶν συμβολαίων μήτε περὶ τῶν κοινῶν ἐγκλημάτων. (...)

[5] ὁμολογουμένως τούτοις δ' ἠκολούθησε καὶ ἕτερος ζῆλος οὐκ εὐτυχῆς. οἱ μὲν γὰρ ἄτεκνοι τὰς οὐσίας οὐ τοῖς κατὰ γένος ἐπιγενομένοις τελευτῶντες ἀπέλειπον, ὅπερ ἦν ἔθος παρ' αὐτοῖς πρότερον, ἀλλ' εἰς εὐωχίας καὶ μέθας διετίθεντο καὶ κοινὰς τοῖς φίλοις ἐποίουν.

[6] πολλοὶ δὲ καὶ τῶν ἐχόντων γενεὰς ἀπεμέριζον τοῖς συσσιτίοις τὸ πλεῖον μέρος τῆς οὐσίας, ὥστε πολλοὺς εἶναι Βοιωτῶν οἷς ὑπῆρχε δεῖπνα τοῦ μηνὸς πλείω τῶν εἰς τὸν μῆνα διατεταγμένων ἡμερῶν.

(7.) [2] ἔν γε μὴν τοῖς ἐξῆς οὐ διέφυγον, ἀλλ' ὥσπερ ἐπίτηδες ἀνταπόδοσιν ἢ τύχη ποιουμένη βαρέως ἔδοξεν αὐτοῖς ἐπεμβαίνειν: ὑπὲρ ὧν ἡμεῖς ἐν τοῖς ἐξῆς ποιησόμεθα μνήμην. —

[3] ὅτι οἱ πολλοὶ πρόφασιν μὲν εἶχον τῆς πρὸς Ῥωμαίους ἀλλοτριότητος τὴν ἐπαναίρεσιν τὴν Βραχύλλου καὶ τὴν στρατείαν, ἣν ἐποιήσατο

became master of Lacedaemon, he left Brachylles in charge of the town, by way of paying him for the kindness done him by his father Neon. This proved to be the beginning of a great rise in importance of the family of Brachylles. [13] But this was not all that Antigonos did for him: from that time forward either he personally, or king Philip, continually supported him with money and influence; so that before long this family entirely overpowered the political party opposed to them in Thebes, and forced all the citizens, with very few exceptions, to join the party of Macedonia. [14] Such was the origin of the political adherence to Macedonia of the family of Neon, and of its rise to prosperity.

(6.) [1] But Boeotia as a nation had come to such a low pitch, that for nearly twenty-five years the administration of justice had been suspended in private and public suits alike. (...)

[5] To these evils was added another unfortunate fashion. It became the practice for those who died childless not to leave their property to the members of their family, as had been the custom of the country formerly, but to assign it for the maintenance of feasts and convivial entertainments to be shared in by the testator's friends in common; [6] and even many who did possess children left the larger part of their property to the members of their own club. The result was that there were many Boeotians who had more feasts to attend in the month than there were days in it.

(7.) [2] But in the succeeding period they did not escape in the same way. Fortune, on the contrary, seemed determined to make them pay for their former good luck by a specially severe retribution, as I shall relate hereafter. . . [3] Many of the Boeotians defended their alienation from the Romans by alleging the assassination of Brachylles,

Τίτος ἐπὶ Κορώνειαν διὰ τοὺς ἐπιγινομένους
φόνους ἐν ταῖς ὁδοῖς τῶν Ῥωμαίων,
[4] τῆ δ' ἀληθεία καχεκτοῦντες ἦσαν ταῖς ψυχαῖς
διὰ τὰς προειρημένας αἰτίας. [5] καὶ γὰρ τοῦ
βασιλέως συνεγγίζοντος ἐξήεσαν ἐπὶ τὴν
ἀπάντησιν οἱ τῶν Βοιωτῶν ἄρξαντες·
συμμίξαντες δὲ καὶ φιλανθρώπως ὁμιλήσαντες
ἤγον αὐτὸν εἰς τὰς Θήβας. —

and the expedition made by Flamininus upon Co-
ronea owing to the murders of Romans on the
roads. [4] But the real reason was their moral de-
generacy, brought about by the causes I have
mentioned. [5] For as soon as the king
approached, the Boeotian magistrates went out to
meet him, and after holding a friendly
conversation with him conducted him into
Thebes. . . .

[Transl. by E.S. Shuckburgh]

S2

Heraclides Criticus FGrHist 369A

12. Ἐντεῦθεν εἰς Θήβας στάδια π̄. Ὀδὸς λεία
πᾶσα καὶ ἐπίπεδος. Ἡ δὲ πόλις ἐν μέσῳ μὲν τῆς
τῶν Βοιωτῶν κεῖται χώρας, τὴν περίμετρον
ἔχουσα σταδίων ὀ. πᾶσα δ' ὁμαλή, στρογγύλη
μὲν τῷ σχήματι, τῆι χροαὶ δὲ μελάγγειος, ἀρχαία
μὲν οὔσα, καινῶς δὲ ἐρρυμοτομημένη διὰ τὸ τρις
ἤδη ὡς φασιν αἱ ἱστορίαι κατεσκάφθαι διὰ τὸ
βάρος καὶ τὴν ὑπερηφανίαν τῶν κατοικούντων.

12. From here to Thebes is 80 stades. The road is
smooth and flat. The city lies in the centre of
Boiotian territory, and has a perimetre of 70
stades. The city is entirely level, round in shape
but dark in colour because of its soil, and
although it is an ancient city its layout is more
recent, thanks to the three times it has been
destroyed, as history shows, on account of the
oppressiveness and arrogance of the inhabitants.

13. Καὶ ἵπποτρόφος δὲ ἀγαθή, (...).

13. It is good land for raising horses, (...).

14. Ἡ μὲν οὖν πόλις τοιαύτη. οἱ δ' ἐνοικοῦντες
μεγαλόψυχοι καὶ θαυμαστοὶ ταῖς κατὰ τὸν βίον
εὐελπιστίαις· θρασεῖς δὲ καὶ ὑβρισταὶ καὶ
ὑπερήφανοι· πλῆκται τε καὶ ἀδιάφοροι πρὸς
πάντα ξένον καὶ δημότην καὶ κατανωτιστὰ
παντὸς δικαίου.

14. This is what the city is like. As for the
inhabitants, they are men of gravity who are
remarkable for their sanguine outlook on life.
They are quick to anger, insolent and arrogant.
They'll fight anybody, making no distinction
between stranger or local, and they have nothing
but contempt for justice.

15. Πρὸς τὰ ἀμφισβητούμενα τῶν συναλλα-
μάτων οὐ λόγῳ συνιστάμενοι, τὴν δ' ἐκ τοῦ
θράσους καὶ τῶν χειρῶν προσάγοντες βίαν, τὰ ἐν
τοῖς γυμνικοῖς ἀγῶσι γινόμενα πρὸς αὐτοὺς τοῖς
ἀθληταῖς βίαια εἰς τὴν δικαιολογίαν
μεταφέροντες.

15. When it comes to business disputes, they
settle them not by debate, but by resorting angrily
to physical force, so that their court-room
appearances end up resembling the kind of
wrestling moves that athletes employ in their
matches with each other.

16. Διὸ καὶ αἱ δίκαι παρ' αὐτοῖς δι' ἐτῶν
τοῦλάχιστον εἰσάγονται τριάκοντα. (...)

16. As a result, legal cases among the Thebans
last for a minimum of thirty years. (...)

17. Τοὺς μὲν οὖν ἄνδρας συμβαίνει τοιοῦτους εἶναι. (...) αἱ δὲ γυναῖκες αὐτῶν τοῖς μεγέθεσι, πορείαις, ῥυθμοῖς εὐσχημονέσταται τε καὶ εὐπρεπέσταται τῶν ἐν τῇ Ἑλλάδι γυναικῶν. μαρτυρεῖ Σοφοκλῆς:

Θήβας λέγεις μοί, τὰς πύλας ἑπταστόμους,

οὗ δὴ μόνον τίκτουσιν αἱ θνηταὶ θεοῦς.

25. Ἡ μὲν οὖν Βοιωτία τοιαύτη. αἱ γὰρ Θεσπιαὶ φιλοτιμίαν μὲν ἔχουσιν μόνον ἀνδρῶν καὶ ἀνδριάντας οὐ πεποιημένους, ἄλλο οὐδέν. ἱστοροῦσι δ' Βοιωτοὶ τὰ κατ' αὐτοὺς ὑπάρχοντα ἴδια ἀκληρήματα, λέγοντες ταῦτα τὴν μὲν αἰσχροκερδίαν κατοικεῖν ἐν Ὠρωπῷ, τὸν δὲ φθόνον ἐν Τανάγρα, τὴν φιλονεικίαν ἐν Θεσπιαῖς, τὴν ὕβριν ἐν Θήβαις, τὴν πλεονεξίαν ἐν Ἀνθηδόνι, τὴν περιεργίαν ἐν Κορωνίᾳ, ἐν Πλαταιαῖς τὴν ἀλαζονίαν, τὸν πυρετὸν ἐν Ὀγχήστῳ, τὴν ἀναισθησίαν ἐν Ἀλιάρτῳ. τὰ δ' ἐκ πάσης τῆς Ἑλλάδος ἀκληρήματα εἰς τὰς τῆς Βοιωτίας πόλεις κατερρύη. ὁ στίχος Φερεκράτους:

ἥπερ φρονῆς εὖ, φεῦγε τὴν Βοιωτίαν.
ἡ μὲν οὖν τῶν Βοιωτῶν χώρα τοιαύτη.

17. These, then, are the kind of men one meets in Thebes. (...). As for their women, they are the most elegant and beautiful of all the woman in Greece when it comes height, bearing and grace. As Sophokles says,

You speak to me of Thebes, its gates of seven mouths,

The only place where mortal women bear gods!

25. This, then, is what Boiotia is like. Thespiai has no distinction other than its men and a few well-made statues, nothing else. The Boiotians record the various characteristic shortcomings that exist among them, reporting them as follows: greed dwells at Oropos, envy at Tanagra, quarrelsomeness at Thespiai, insolence at Thebes, arrogance at Anthedon, officiousness at Koronia, pretentiousness at Plataia, fever at Onchestos, stupor at Haliartos. The shortcomings of all Greece flowed down into the cities of Boiotia. There is a line in Pherekrates:

“If you’re smart, get out of Boiotia.”

That’s what Boiotia is like.

(Transl. by J. McInerney)

S3

Ebert 1972, no. 56

Thebes – ca. 300 BC

[Γ]άμμαχον, ὦ Θήβα, κρατέοντά με παῖδα[ς ἐν Ἴ]σθ[μῳ]

καὶ τὸ πάλιν μεσάταν ἀλικίαν τις ἐρεῖ

τοίας ἐκ προβολᾶς ΕΥΑΓΚΡΙΤΟΝ· ἃ δὲ Νέμειος

νίκα μοι λεκτῶν ἦλθεν ἀπ' ἠϊθέων

5 πατρὸς δῶμα Τρίακος· ἄεθλα γὰρ οἱ παρὰ Δίρκῃ

ἀμφαδὸν Ἑλλάνων πλεῖστα φέροντι νέοι.

That as a pancratiast, o Thebes, I defeated the boys at Isthmus, and again, the beardless, me Euankritos: it is through such a stance of attack that this is going to be clearly distinguished, one will say. The Nemean victory, however, was awarded to me among chosen young men and came to the house of my

father Triax. For as among the Hellenes, those who belong to the Dirke are obviously rewarded with the most prizes in their youth.

S4

Ebert 1972, no. 57:

Thebes – 4./3. c. BC

[Ἴστα]σο κυδαίνων Λυσιξεν[ον, ὃς Νεμεαίωι]
[εἰν ἄλ]σει νίκαν ὠκέος ἐγ δολί[χου]
[ἄρατ’], ἐπεὶ παιδῶν τέλος ἔδραμ[εν· ἴσθ’ ὅτι Θήβας]
[άλικία] θείων οὐκ ἄμορος στεφ[άνων].

Stand still and praise Lysixenos, who in the holy grove of Nemea won victory in the quick long-run, when the troop of boys raced. Know that the youth of Thebes is not without share in divine crowns.

S5

Ebert 1972, no. 70:

Thebes – 3./2. c. BC

[πάμμα]χος ἐγ Νεμ[έ]αι νικῶ καὶ τρίς Βασίλεια
[π]αῖς καὶ ἀνήρ· καὶ πύξ τὸν τρίτ[ον] [ἀ]μ[φ]εθ[έ]μη·
[θν]ήσκω δ’ [ἐ]μ [π]ρομάχοις Ἄρεως δορὸς ἡγεμονεύων
[κλ]εινὸς Ἀθάνιχος, ὃν θοῦρος Ἄρης δ[ά]μ[α]σεν.

5 Καλλιρόα τοῖς [θε]οῖς.

„Kalliroa (hat dies) den Göttern (geweiht).“ (Übers. v. J. Ebert)

“As a prancatiast I won in Nemea and thrice at the Basilea, as a boy and as a man; and in, too, I was able to put on the third (crown). Leading as the spear of Ares, I fell in front row, me, glorious Athanichos, whom defeated the wild Ares.

Kalliroa (has dedicated this) to the gods.”

S6

Anth. Graec. IX 588 (Alcaeus of Messene?) (= Ebert 1972, no. 67):

Ca. 218

ΑΛΚΑΙΟΥ

Οἶον ὀρήϊς, ὦ ξεῖνε, τὸ χάλκεον εἰκόνι λῆμα
Κλειτομάχου, τοῖαν Ἑλλάς ἐσεῖδε βίαν·
ἄρτι γὰρ αἱματόεντα χερῶν ἀπελύετο πυγμᾶς
ἔντεα καὶ γοργῶ μάρνατο παγκρατίω·
τὸ τρίτον οὐκ ἐκόνισεν ἐπωμίδας, ἀλλὰ παλαίσας
ἀππῶς τοὺς τρισσοὺς ἴσθμόθεν εἶλε πόνους.
μοῦνος δ’ Ἑλλάνων τόδ’ ἔχει γέρας· ἐπτάπυλοι δὲ
Θῆβαι καὶ γενέτωρ ἐστέφεθ’ Ἑρμοκράτης.

ALCAEUS

Even as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus. For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won

the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned. (Transl. by W.R. Paton)

S7

IG II² 2314, ll. 8-17: Part of a victor list of the Panathenaia

Athens – 182/ 81 BC

ἀγενεῖους στάδιον
Ἀκαστίδας Κλεομνάστου **Βοιώπι[ς]**
10 πένταθλον
Ἀκαστίδας Κλεομνάστου **Βοιώτ[ιος]**
πάλην
Μελάν[τα]ς Ἀρτεμιδώρου Σιλλυε[ύ]ς
πυγμῆν
15 Βασιλείδης Ἡράκωντος Ἀλαβανδεύς
παγκράτιον
Μέν[ανδ]ρος Μενίππου **Ἄχαιὸς ἀπ' Ἄργους**

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